

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MARCH 4, 1915

NEW SERIES, VOL. XVII, NO. 9

KINGDOM BRIEFS

J. F. Hailey has resigned at Salyersville, Ky., and will have headquarters at Blue Mountain.

Evangelist Reese, of the Home Board, is with Pastor Gregory in a meeting at Shelby. Quite a number have been added to the church.

A writer in Puck after observing some women's clothes, or per contra, suggests that someone pass the apples round again to Eve's daughters.

C. L. Wilson resigns at Woodville to become pastor at Magnolia. This ought to be a good combination. W. M. McGehee succeeds him at Woodville.

The association-to-association campaign was scheduled to go to Pattison on March 10th. Notice is hereby given that the meeting on that day will be at Hermanville, instead of Pattison.

Rev. W. I. Allen, pastor of the Pheba Baptist church, and Miss Annette Rife were united in marriage at Pheba, Miss., on Wednesday, February 24th, Rev. R. L. Motley, D. D., of West Point, officiating.

The Immanuel church at Hattiesburg last Sunday called T. W. Greene, of Vicksburg Calvary church, and it is believed he will accept. He has a good record and a good prospect. Immanuel church is near the Woman's College.

Evangelist D. P. Montgomery and his son, Paul Montgomery, of the Blue Mountain evangelists, assisted Pastor E. O. Thompson in a meeting at Chico, Texas. There were 144 professions of faith, sixty-seven additions to the church—fifty-eight of them by baptism—and the whole town benefitted.

There are reported over 30,000 conversions from the "Billy" Sunday meetings in Philadelphia to date, and yet there are some who are making themselves miserable criticising. At the conclusion of a sermon on "What Will You Do With Jesus?" he stood on top of the pulpit and cried out, "Will you accept Him?" "Yes, yes," was the answer from every part of the big tabernacle.

Have you begun work to secure the new subscribers on the plan to pay your way to the Southern Baptist Convention? It is the surest way to get a ticket. There are thousands of Baptists that are open to conviction and if you have been reading The Record you are the one to convince them. It will be probably the largest attendance ever at a Southern Baptist Convention and the interest will be at its best. We will send you sample copies.

For several years a series of small volumes called "The Fundamentals" have been issued by The Christian Testimony Publishing Company, of Chicago. A million copies were sent out free to preachers and others, paid for by "two Christian laymen." This series is to be followed now by a similar one on "The King's Business," issued gratuitously. They can generally be had for the asking and will be doubtless well worth reading, distributing and preserving.

Rev. E. L. Wesson, of New Albany, has written and we hope will soon publish the manuscript for a booklet containing Scripture passages so arranged as to set forth the principal doctrines of the Bible in systematic order. We know of no book that undertakes to accomplish the same purpose in this way. It is surprising some one has not thought of it before. It is a miniature book of theology or an annotated paragraph Bible, reduced to a vest pocket edition. It does not give all the Scriptures on any subject, but enough on each to show what the teaching of the Bible is. It is simple enough for use by anybody, being made up of Bible quotations, and carries its own witness and conviction.

Across the sky the scurrying clouds
Hang low and gray, and Nature shrouds
Herself in garb akin to gloom.
With breaking heart and bated breath,
We yield our own to Life through Death:
Our Father's going Home.

Beyond the sky the anthem swells
From sun-crowned choir that ever dwells
Anear to Him who's "overcome;"
And Faith hears louder paeans roll,
As Love claims his enraptured soul:
Our Father has reached Home.

—MISS M. M. LACKEY.

Rev. A. L. O'Briant, since resigning at Immanuel church, Hattiesburg, has taken charge of the work at Brooklyn, Perkinston, Big Level, Lyman and Wool Market. This is a great field because of the agricultural high school and consolidated schools. He hopes soon to develop the field so that an additional man may be put to work there. Brother and Sister O'Briant spent eight years at Hattiesburg where they built up a good church, interested themselves also in securing the Woman's College and saw it grow into a strong and great institution. We wish for them increasing joy and usefulness in the work to which they have given their lives.

Pastors Holcomb at Pontotoc, and Barksdale at Tupelo, greatly helped Brother H. M. Long in his work for The Record in their towns and their kindness is very much appreciated. May the Lord reward them.

Richmond, Va., and Boston, Mass., have invited "Billy" Sunday to hold meetings there. New York City ministers in conference sent a delegation of inquiry with a view to inviting him.

If you mention this paragraph and enclose ten cents with two dollars for one year's subscription, new or renewal, to The Baptist Record during March, we will send you a Pocket Sunday School Commentary, containing the lessons for all of the year 1915. This offer is good during March only.

John D. Rockefeller has given to benevolent purposes \$250,000,000. Andrew Carnegie has given \$324,657,399. Keep up the race!

It looks like Mississippi has lost Brother W. M. Burr to Florida. Sorry to see you go. May the brethren there use you constantly.

The Pennsylvania Railway system has paid in pensions to those not able to work longer, over \$10,000,000. This corporation has more soul than some churches.

The Fifth Avenue Presbyterian church, New York, of which J. H. Jowett is pastor, recently took a collection for foreign missions and found \$40,594 on the plates.

The editor has not been able to give the usual time to the paper this week because of the illness and death of Dr. J. L. Johnson at Clinton, being at his bedside for several days.

Dr. B. L. Lockett, one of our missionaries in Africa, is assisting in the association-to-association campaign in the southern part of the State. He has a very interesting stereopticon lecture on the work in Africa.

In the home going of Rev. H. W. Rockett at Courtland last week, the Baptists of Mississippi lose one of their best men and preachers. He was beloved for his purity and for his devotion to the truth and preaching of righteousness.

The policy of The Baptist Record is to continue a subscription until discontinuance is asked and all dues are paid, because most of our readers wish it this way. The postoffice department permits this for twelve months and longer, if continuance is asked.

The seventy-second anniversary of the birth of Dr. Russell H. Conwell was celebrated by his church, Grace Temple, in Philadelphia, on the fifteenth of February. They have the largest Baptist temple in America and do many kinds of work—philanthropic and educational. Dr. Conwell is well known by his lecture, "Acres of Diamonds."

New York City, at the suggestion of the mayor, had a "bundle day," in which people gave bundles of clothes to be distributed to those who need them. He must have gotten the suggestion from some of our women's missionary unions. It is said that more than 500,000 bundles were given, ranging from the size of a trunk down.

Maps and blackboards are things a well regulated Sunday School cannot do without. They are cheap, too. There is a class map for sixty cents, postpaid; a large Sunday School wall map for one dollar, postpaid, both unmounted. The class map can be sent, mounted on rollers, for one dollar, or the large map for two dollars. Blackboards mounted on rollers cost one dollar, one dollar and fifty cents, or two dollars, postpaid, according to the small, medium or large size. These are sold by The Baptist Record, Jackson, Miss.

CONTRIBUTED ARTICLES

Sermon Section.

A REMINDER OF MERCIES.

John T. Christian.

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—Ex. 19:4-8.

When Moses went with God into the mount it was a sacred occasion. The giving of the law on Sinai was one of the most impressive and important events in the national life of Israel. After Moses had gone up to God in the mount the Lord commanded him to return to the people, claim obedience at their hands and pronounce upon them a blessing.

1. God reminded them of blessings wrought. These mercies were:

(a) A mighty deliverance. V. 4, "Ye have seen what I did unto the Egyptians." They were overthrown in the depths of the sea, and the promise was, "And ye shall see them no more." The world, the flesh and the devil have been overthrown in us, through Jesus Christ our Lord. We are reminded of a great deliverance from sin.

(b) A wonderful way of deliverance. V. 4, "I bare you on eagles' wings." Thus they escaped.

(c) By a highway. The path of the eagle is above the reach of men. God's ways and thoughts are above our ways and thoughts as the heavens are above the earth. He bears us on his wings above every obstacle and every temptation.

(d) By a quick way. The wings of an eagle are as swift as an arrow. Our God is swift to deliver and we shall mount upon the wings of an eagle.

(e) By an easy way. It is easy traveling when borne on the wings of an eagle. The lost sheep is upon the shoulders of the great Shepherd and the lambs are safe in His bosom.

(f) By an inspiring way. There is something exceedingly exhilarating in being borne on eagles' wings.

(g) By a divine way. God it was who bore them on eagles' wings. Salvation is of the Lord.

(h) The end of the deliverance. "I

bought you unto myself." V. 4. The entire experience was for the purpose of bringing them unto God.

2. The conditions of the blessed life. V. 5. They were already saved, but there were two conditions by which this blessed life could be maintained and continued.

(a) Obedience. "If you will obey my voice." "Ye are my friends," said Jesus. "If ye do whatsoever I have commanded you." It is not a sound but a voice we may hear, and that voice may be heard in the witness of the Spirit and the exhortations of the brethren. All of these things find the fulness of their expression in an obedient heart.

(b) Faithfulness. "If you will keep my covenants." It is required of a steward that he shall be found faithful.

3. The purpose of this salvation and nearness.

(a) That the people of God may be a peculiar treasure. V. 5, "A special people unto myself, above all the people on the face of the earth." Deut. 7:6. A people peculiar for purity and good works. Titus 2: 14. They are the Lord's jewels. I read in an English newspaper that some of the nobility were inspecting the oldest and richest gold mine in South Africa. That mine means dividends. The estate contained an unsightly mountain. The former proprietor thought the mountain was only so much waste lands and he gladly sold the property for about \$3,000. Now that mountain is one of the richest gold mines in the world. In the same paper I read of an explorer who had just returned from Rhodesia, where for months he had been searching for the lost mines of Solomon. There was an account also of a ship that went down while searching for the lost millions of Paul Kruger. All of this was in one newspaper. But the treasures of God are His people and they are precious in His sight.

(b) A kingdom of priests. V. 6. These are useful.

Every man a priest and every man able to intercede for another. Here is help of the highest character of all.

(c) A holy nation. These are witness bearers. "They shall call them a holy nation, the redeemed of the Lord."

4. The people vowed to consecrate their lives unto the Lord. V. 8, "All that the Lord hath spoken we will do."

"BUSINESS IS GOOD!"

Newton.

Three thousand dollars raised in Newton! The teachers and student body of Clarke Memorial College gave heroically. We found a loyal college spirit and good work is being done. The B. Y. P. U. of the Baptist church gave \$125. We trust this will be

an incentive to other B. Y. P. U.'s to have a part in this great campaign.

The Sunday School gave \$300.

Hattiesburg.

The teachers and student body of the Woman's College gave nobly. No finer student body can be found in the land. The Hattiesburg people have certainly shown their colors and loyalty to the Woman's College in the \$12,000 they have given, which they say will reach \$15,000.

Petal.

This little church, out from Hattiesburg, gave \$125.

Chunkey.

One hundred and seventy-five dollars was given by this church. This is splendid giving.

Praise God! This makes a little over \$15,000. Who's next?

FARR and BYRD.

JUDSON CENTENNIAL CAMPAIGN.

I am glad to say to you that the outlook is brightening in many ways. The people are receiving me kindly, and under the existing conditions, are helping me nobly. I cannot say too much in praise of the loyal support given me by the pastors where I have been. I did not complete the campaign at Winona, but at Amory, Tupelo and Corinth, my three last Sunday appointments were great. Nearly \$3,000 were given at these three appointments. Tupelo gave nearly \$1,000, and Corinth went beyond \$1,000. Amory, in proportion to strength, did as well as either of them. In the small towns of Sherman and Ripley, mid-week appointments, we had some great services and did some great work. I am glad to say to the people of Mississippi that the pastors where I have gone are very outspoken as to the nature of my work. They do not believe that I am hurting their local interests or any denominational interests, but that the character of my work is helpful for all interests of the Master's kingdom. So speak these brethren to me wherever I have gone. I never have been received more warmly, and many kind things are said about the way that I present the interests that I represent. I do absolutely no high-pressure work. I am sure that every pastor where I have been will so testify.

My appointments for the remainder of February and all of March are as follows: New Albany and Blue Mountain, February 28; Okolona, March 3; West Point, March 7; Pheba, March 10; Columbus, March 14; (then I was to be at Brooksville on the 17th, but I have asked that that be changed until sometime after the 21st, between that and the 28th, as I have been requested to go to a meeting in Illinois for a mid-week meeting); Aberdeen, March 21; Shuqualak, March 24, and Macon, March 28. I have no appointments beyond that time as yet.

J. M. CARROLL.

THE PROGRESS OF THE JUDSON CENTENNIAL.

Dr. Ray and his corps of splendid workers are straining every nerve to complete the Judson Centennial fund by the time the convention meets. The financial depression makes this task far more difficult than it would have been in normal times, but the brethren are pressing on courageously and meeting with encouragement. In many places their success is truly remarkable. We believe that if the workers can get before the churches, the task will be finished triumphantly notwithstanding the financial conditions.

Unfortunately many churches and pastors hesitate to let the Judson Centennial workers come to present this great object, but wherever the workers go the people make a remarkable response. The campaign is not carried on with any sort of high pressure methods. No public subscriptions are taken. From many quarters comes the testimony of pastors as to the spiritual benefit brought to their churches by these consecrated men. Pastor W. W. Reynolds, of Mariottville, Va., writing of Brother Quisenberry's visit to his church where he secured nearly \$2,000 in a recent article in the Religious Herald, quotes and adopts the words of Rev. R. S. Monds as to Brother Quisenberry's visit to his church: "The money secured, however, is not the best part of the work done. The giving of missionary information, the broadening of the missionary vision, the arousing and intensifying of missionary interest and the quickening of the missionary spirit will mean much more to the kingdom of God in the future than will these present gifts."

We might give many similar expressions in regard to the visits of the Judson Centennial representatives. Brethren, you need not be afraid to let these men visit your churches. They will not do any harm but rather good, and there are always some of your people who will be glad to contribute to this worthy object.

Would it not be glorious if under all the conditions, this fund could be completed by the time the convention meets? What joy it would bring to the hearts of the missionaries, and what courage and confidence it would give to the churches at home, and what blessings it would call down upon our people! The time is short. Let us all open the way and do all in our power towards this blessed consummation.

WILLIAM H. SMITH, Cor. Sec'y.

Richmond, Va.

ALIEN IMMERSION.

T. A. J. Beasley.

X.

In our last article we were examining the cases of baptism as recorded in the Bible to see if we could find any trace of alien immersion. We examined six cases found in John 1:33, 3:22 and 4:2; Acts 2, 8:9-14, 8:34-40, and 9. In all these we do not find the semblance of authority for alien immersion. Let us now examine the remaining instances of baptism as recorded in the New Testament.

7. This case is in Acts 10. Peter had preached the gospel to Cornelius and those with him. They believed, rejoiced in God, spake with tongues and were baptized. Peter had done the preaching, but he did not do the baptizing. He was an inspired, divinely appointed apostle. Do you for a moment suppose that he authorized one of those converted, unbaptized heathen to baptize the others, and then have one of them to baptize the unbaptized baptizer? I judge not. Do you not think that he commanded them to be baptized by "the brethren" who had accompanied him down there?

8. The next case is that of Lydia in Acts 16. Paul and Silas, both Baptist preachers, were there. Surely there was no need for them to call in some converted Jew or heathen to do the baptizing. They were whipped and put in prison, but when the jailor was saved, they baptized him also. Who would ever dream of their calling on some Jew or Gentile to administer the ordinance?

9. The next instance is found in Acts 18. It is said there that many of the Corinthians believed and were baptized. Paul was there with Silas and Timothy. Paul says he baptized but few, but do you think he, with two Baptist preachers with him, would call on a newly-converted heathen to administer the ordinance?

10. The next and last case is in Acts 19. It is the so-called case of re-baptism of the twelve disciples who were interrogated by Paul about the matter. The very fact that Paul asked about it shows some doubt on his part about its validity. John was sent to baptize, but he had no authority to commission anyone to baptize. Apollos, an eloquent young fellow, had been in that section preaching. It is very probable that he, acting without authority, did this so-called baptizing. Aquilla and Priscilla "taught him the way of the Lord more perfectly." (Some of these eloquent advocates of alien immersion need the same schooling.) This is a clear case against alien immersion.

These are all the cases of baptism recorded in the New Testament. In all these there is not the shadow of the shade of the substance of authority for receiving immersions administered by those who have not been baptized themselves, flatly refuse to be, and often, ridicule the idea of being baptized.

Those first churches in apostolic days were Baptist churches. What was law for them is law for the churches today. Suppose a preacher among them had suddenly commenced preaching infant baptism and insist that this baptism was what Christ commanded. What would they have done with such a man? II Thess. 3:6; "Now, we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." Rom. 16:17, "Now, I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them." What duty is here imposed? Would not those early churches cast out of their company

such an one? Should we do less today? But suppose that same brother gets together a company of those who accept his teachings and organizes what he calls a church, and demands that the churches recognize him and his as a church. What right would they have to do it? Yet, this is the very thing alien immersionists insist on doing. It is, indeed, a strange process of reasoning. If there is any authority for alien immersion either inside or outside of the Bible, this writer has been unable to find it. Drs. Waller, Brown, Fuller, Williams and Johnson have given us the best that can be said for alien immersion, and yet they have signally failed to make out their case. A question and we close this article. If alien immersion, as it certainly does, strikes at the very foundation of the Baptist churches and of our Baptist Zion, should we be called upon to support an institution that retains avowed alien immersionists as teachers?

TEACHER TRAINING CLASSES.

Rev. T. W. Green, of Vicksburg, spent last Sunday with us and gave us two fine sermons.

The Woman's College suffers a distinct loss in the acceptance of the Columbia pastorate by Rev. Zeno Wall. Since last September he and his splendid little wife have been our next door neighbors. We want to congratulate the saints at Columbia upon their success, but we do so most unwillingly and with poor grace. As a preacher, Brother Wall is the peer of the best; as a man and a citizen he is a valuable asset to any people, and if he is one-half so satisfactory as a pastor as he proves to be in the capacity of neighbor, no one can complain. We are grateful that we have had association and comradeship with these genuine Christian people and ask God's choicest blessings upon them in their new home.

We have also been fortunate in having with us this session the family of Rev. E. S. P'Poole, who is engaged in evangelistic work. Mrs. P'Poole, who will be most pleasantly remembered by many Clinton students as Miss Kate Downing, taught elocution there while Mr. P'Poole was a student. She is staying at the college with her three daughters while Brother P'Poole is engaged in his evangelistic work. Pastors desiring the help of a consecrated, able evangelist could do no better than to secure the services of Brother P'Poole.

A class of sixty-one has just finished the Sunday School manual and nearly every one passed a successful examination.

Ross Crane, cartoonist, delighted a large audience Thursday night. We have yet to come upon our lyceum list the Orphean Musical Club and Vice-President Marshall.

The pastor and members of the First church are so proud of their enlarged auditorium that they have asked that the commencement exercises of the Woman's College be held therein.

Second term examinations are on now which admonishes us that less than a third of the present session remains.

J. L. JOHNSON, JR.

Hattiesburg, Miss.

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Ordinary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, when must accompany the notice.

EDITORIAL.

A FOLLOW-UP CAMPAIGN.

Many an effort well begun has fallen short, and not a few have failed because those engaged in it did not follow up the first advantage. A famous and familiar illustration of this is in the experience of the comedians at Bull Run. Their victory was complete for the moment, but they quit just at the time when they were in position to push on into Washington. The whole story of the war might have been written differently if they had followed up their first successes with a succession of siege hammer blows.

This is true in all business and just as true in the Lord's business as in any other. Many a preacher has delivered himself of a good sermon which opened the gates to people's hearts and made them accessible to his efforts and susceptible to the truth; but he quit when he got through preaching, and the fires he had kindled died out, the emotions enkindled were not set to work out practical results. Many a gospel sermon has been lost because it was not followed up by personal effort to apply it to individuals. Too much comfort has been taken from the passage in Ezekiel that declares a watchman free from responsibility when he has sounded the alarm. Sound the alarm, to be sure, from the pulpit, but some people will need it spoken again in the ear in the inner chamber. Many will not know you are talking to them unless you go to them and tell them so. Soldiers have mostly quit "firing and falling back" now. They fire and move forward. The artillery bombardment is generally intended to precede an infantry attack at close quarters. Mr. Moody, if he did not introduce the inquirers room, at least made it a recognized institution and the common method of following up the results of his public preaching. There is where the results were garnered in.

This lesson is to be learned and this method followed in our missionary campaigning. A few years ago there was a great laymen's convention held in Jackson. At the convention a follow-up committee was appointed to make a canvass of the men in the churches for mission offerings. These were the wires that carried the current from

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the dynamo to the homes. The work was well done, and the response was a new epoch in offerings to missions. It is not enough to preach a great sermon on missions and ask somebody to pass around the hat. It is not likely that one can "deliver his own soul" in this way or in any way short of delivering some other man's soul. A sermon is not preached to be admired but to be done. The enlistment work must be done by the pastor in co-operation with his members who are willing to work. The work ought to be well started in the pulpit but it must be followed up in the open. No hunter fires his gun off and turns round and walks home satisfied. He wants something to carry home with him. The missionary sermon is not done till the people have prayed and paid, and the money is on its way to the missionary.

CATHOLICS AND LIBERTY.

One of the most significant things of the present time is the activity of the Roman Catholics in this country to suppress the freedom of speech and liberty of the press. A few months ago a lecturer who was exposing the intrigues of the Romanists, was kidnapped, and more recently another lecturer in Marshall, Texas, was killed after he had lectured one night and announced a lecture for the next night. Four men went armed to his room at the hotel and shot him, two of them being shot in turn. The purpose of their visit was to prevent the lecture, and they succeeded at a fearful cost. Two Catholic congressmen have introduced bills into the present Congress whose avowed purpose is to suppress all liberty of criticism of anything that goes under the name of religion. It is true that the rigid and impartial application of it would suppress every religious paper in America—Catholic as well as Protestant—for there is not one but at sometime in speaking its own convictions, contradicts the creed of another and so "reflects" on it. No genuine Baptist or American believes in any such restriction.

The freedom of the press is a fundamental tenet of true Americanism and is absolutely necessary to the preservation of American institutions and the advancement of knowledge and civilization. To throttle the press is to shut out the light, to abide in darkness, to stifle all liberty of thinking and return to the dark ages. The Catholic church is a product and preserver of the dark ages. It would today force upon us the conditions out of which the world emerged only by blood and terrible birth pangs. We have not always approved the method of those papers that oppose the Catholic hierarchy in this country; we have nothing but love for Romanists; but we hate Romanism as the enemy of all righteousness and the product of the pit. It is the enemy of all true liberty and the friend of slavery. The worst form of slavery is that which gags the people so that there can be no outcry against the opposition and corruption of tyranny.

With the same breath that Roman Catholics are trying to gag the platform and

muzzle the press in this country they are appealing to the president of the United States to force Mexico to permit the Romish priests to continue their operations in Mexico. Let us have freedom on both sides of the Rio Grande. It has been the battle cry of Baptists always. The charge is made by the revolutionists in Mexico that the foreign priests have a political propaganda opposed to the government, and the opposition of those in authority is only to foreign priests. That is for them to settle. But there can be no sort of sincerity in advocating freedom in Mexico and seeking to destroy it in America. It will be well for every man to write his congressman expressing disapproval of the bill now seeking to muzzle the press.

We are just waking to the fact that China is not the only place where the opium traffic and that in similar habit-forming drugs needs to be suppressed. Long have druggists been saying that the average man does not have an idea now many unfortunate people have fallen into this fearful habit and how winning some so-called druggists are to supply them. A new law has been passed by the Congress of the United States, introduced by Mr. Harrison of Mississippi and supported by the medical fraternity. It went into effect the first of March and is making itself powerfully felt already. The papers report that many in Jackson, and other places doubtless have their quota, have applied to the sheriff to be sent to the insane hospital for treatment and are being sent by the chancellor. We know of no law that was more needed or that will have a more wholesome effect. It is so buttressed with provision for being enforced by records and inspectors that violation of the law is exceedingly dangerous. There will doubtless be a great cleaning up, and they say, a reduction in the number of drug stores. It will work hardship in some cases, to be sure, but it means the saving of many people to efficient lives and the prevention of the awful habit in many who would otherwise fall into temptation. God speed the work of cleaning up and make us a sane and sober nation.

The situation not only for belligerents but for many neutrals is getting exceedingly tense as the war progresses in Europe. Because in Germany the government took charge of the bread supply and distribution, England declared all food for Germany contraband and proposed to let none enter Germany, to retante, declared its purpose to destroy all cargoes for England in any ships along with the ships and crews and passengers. This was intended for English ships, but no security was promised ships of other nations because submarines and mines could not distinguish one nationality from another. England in reply has declared that all cargoes of all sorts going to or from Germany or intended for Germany will be captured and turned over to prize courts for their decision. This certainly is more humane than the destruction by mines or submarines without a chance for life to pas-

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sengers or crews. It looks like they are coming to the death grapple and we hope the American government will let them alone and it will the sooner be over. There are other indications that the crisis of the war is approaching for the activities of the German armies indicate that things are getting desperate and the fighting must be done to a conclusion of some sort.

Are Baptists to abandon their historic contention against union of church and state including opposition to government support of denominational schools? The following from a missionary of the Northern Board in Assam sounds strange to Baptist ears. He says: "We asked the government for some (money). The government sat upon us. Then we became more modest and asked for less money and finally got a small appropriation." Truly there are Baptists and "Baptists."

The Supreme Court of Mississippi has declared the May-Mott-Lewis law against liquor in locker clubs constitutional on an appeal taken from a case at Greenwood. The opinion of the Supreme Court was unanimous and contrasts favorably with that of the judge in Leflore county. This is a victory for prohibition that will have a wholesome effect on a certain class of "gentlemen" who take a pleasure in evading or defying the laws of many states.

Friday, March 5th, is requested as a day of prayer for foreign missions by the Baptist women of the Northern Convention, in view of the threatened reduction of \$100,000 in the foreign mission budget. We do not know of anything that would make more difference in our mission work than that all should spend a day in fasting and prayer.

The Panama Exposition in San Francisco opened with a record-breaking attendance of more than 300,000, nearly double that of any previous exposition.

The State of Washington will probably restore capital punishment for murder, because murders have greatly increased since it was abolished.

CORN-PLANTING PLAN FOR MISSIONS.

This plan, suggested last year in our Association-to-Association Campaign, was adopted by the Bogue Chitto Church of the Bogue Chitto Association, at least by about fourteen members, including their pastor. The corn was sent to us by Secretary Lawrence, was planted late and had several "set-backs," but when marketed or turned into money, there was the nice sum of \$52.25. The quantity sent planted only small patches, but the proceeds of the corn added to our quarter's cash collections made no mean showing to the credit of a country church's State Mission contribution. It is worth while to try this in all our country churches.

I. H. ANDING.

Summit, Miss.

THE BAPTIST RECORD

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Dr. J. L. Johnson, of Clinton, fell asleep in Jesus Tuesday afternoon. A truly great life extending over almost four-score years. Something of his service to his King and his brethren will be given in The Record next week. The service at Mississippi College chapel was held on Wednesday. Half of his life was lived in his native state, Virginia, and half in his adopted State of Mississippi.

MISSISSIPPI BAPTIST HOSPITAL.

We want first to express our appreciation for the many excellent donations recently received.

The Baracas and Philatheas of Shaw, Miss., under the direction of Mrs. Dean, raised \$50 with which to furnish a room. This was a most commendable effort for the classes are not large neither are they all old enough to be wage workers. Miss Margaret Lackey, through her friends, has been enabled to secure two refrigerators for the diet kitchens. Mrs. Tom Sparks, a recent patient, donated an excellent library table; and this with an elegant library set consisting of two rockers, one straight chair and a settee, all full leather finished, secured through the influence of Miss Dulcie Winborn, give an inviting appearance to our parlor in which the W. M. U. of the Second Baptist church of this city recently placed a shittable drugget.

We have also received one dozen teaspoons from Mrs. Davis of Gulfport, some feather pillows from Mrs. Rogers of Mt. Olive, a box of fruit from a W. M. U. near Mt. Olive, a sack of sweet potatoes from W. A. Clement of Terry, and a bundle of excellent furnishings from Yazoo City.

A recent visit to Sumner won new friends to our hospital and \$500 in cash and subscriptions was secured for the building fund in addition to the promise of the Sunday School to give the collections taken on the fifth Sundays.

Fifth Sunday Contributions.

We now have several Sunday schools which are giving the fifth Sunday offerings to the building fund of the hospital. Surely this is not much to ask of any Sunday School that is not already giving some definite amount, and yet it would mean a great deal to the hospital. Reader, mention this to your superintendent.

A Worthy Undertaking.

The W. M. U.'s of Leaf River Association have assumed the task of paying for the furnishings of one of the wards of the hospital. They are to do it in their own way and it will prove quite a help. The Sunbeams of the State Association are planning to raise money for a rolling chair for the same ward.

The new building is open for service and our patronage is steadily increasing. We are doing our best to care for all who come, but there are many things yet needed for the

welfare and comfort of our patients which we cannot supply for lack of funds. Write and ask us for something definite to do.

The hospital has today sixteen patients, of whom four are wholly benevolent, three more part benevolent, and a total of nine benevolent in so far as the doctors are concerned.

BRYAN SIMMONS.

Jackson Miss.

A SPLENDID BOOK.

There has just come from the press a new song book called "Herald," by Robert H. Coleman the compiler of "The Evangel," "The New Evangel" and "The World Evangel." The fact that Brother Coleman's former books have had a circulation of 1,500,000 copies in less than six years would indicate that this compiler seems to know what Christian people want in the song book line. This new book contains many new songs in addition to the popular favorites and indispensable old hymns. It will be used in the coming session of the Southern Baptist Convention, which is to meet in Houston in May. The introductory word is written by the compiler's pastor, Dr. Geo. W. Truett, who is so much loved, not only in the South, but in the entire land. It contains 224 pages and is printed in full cloth board binding at \$20.00 per hundred copies, and in manila at \$12.50 per hundred, both round and shaped notes. The book may be found at The Baptist Record, Jackson, Miss., from whom a sample may be had by sending twenty or thirty cents.

STATE SUNDAY SCHOOL AND B. Y. P. U. CONVENTION.

In arranging the program for the Baptist State State Sunday School and B. Y. P. U. Convention, to be held at Durant, Miss., on March 16-17-18, the executive committee made every effort to keep the practical and practicable in the forefront.

We sincerely believe that every person who will come to the convention wanting to obtain that which will help him in solving the problems back at home can have his desire at least partially gratified. Beginning on Tuesday night the services will comprise, in alternate sessions, discussion of B. Y. P. U. and Sunday School work. Both Brother L. P. Leavell and Brother Arthur Flake of the Sunday School Board's force of field workers, will be with us.

Note especially there will be demonstrations in the grading of a Sunday School; the teaching of an organized class; and a weekly meeting of a B. Y. P. U.

W. E. HOLCOMB,
For Executive Committee.

Quitman, Miss.

No one worked harder for and during the Baptist Men's Convention at Meridian than Brother E. E. Leader. He deserved every word of commendation in the resolution passed by the gathering—"and then some."

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Mission day in the Sunday School, March 28. Don't forget it.

The Lord has a magnificent army, but it is mostly on dress parade.

Mississippi Baptist Sunday School Convention, Durant, Miss., March 16-17-18. Let every Sunday School be represented.

Personal fellowship with a personal Christ is the one true missionary motive.

We want every Sunday School in the State represented at Durant March 16-17-18. Great speeches, fine fellowship, glorious inspiration, mighty infilling of the spirit of power for service.

It is not the position, but the performance that reveals character. Joseph in jail is just as reliable as when governor of Egypt. Can the Lord so count on us? As pastors of small churches as well as pastors of large churches, will we prove our kingdom character, now, in this hour of stress by having our churches do their best for the kingdom's interests?

Any man who would have Jesus Christ put into his life the fire of divine power, must have Him do it at the price of a whole burnt offering of himself. Strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength. Our present opportunity for sacrifice gives us a chance as Baptist people to show our loyalty to Christ and to secure for our churches lasting power by a superb sacrifice. Will we prove equal to the test the Lord is now subjecting us to? May the Lord give us strength to do our duty.

Home and Foreign Missions.

If Mississippi would come up to her apportionments on home and foreign missions, there must be some heroic giving done by our people. We are now a little ahead of what we were at this time last year, but we are yet far short of the required amounts. Our large churches, I am sure, are not going to be able to materially increase their contributions; in fact, under the circumstances, we do not expect large increases from any of our churches, although a great many of our pastors feel that some increase can be made over last year. This means that we must have more churches giving this year than ever gave before. Last year there were about 400 churches in Mississippi that gave nothing to home and foreign missions. If we can get a contribution though small from each one of these churches, we feel sure that we can reach the mark set. The matter will depend largely upon the activity,

earnestness and zeal of our pastors. Dear brethren, now is the time for us to prove our loyalty to the Lord.

A conscientious, prayerful presentation of the mission cause, and an earnest appeal for funds with which to meet our apportionments to home and foreign missions, will do all of our churches good. It will create in it the spirit of self-sacrifice and devotion, and will be an opportunity for it to get closer to the Lord and secure that added power necessary to make it efficient in kingdom service.

May the Lord lead us all. Amen.

An Open Letter to the Baptist Sunday Schools.

We are sending out this week to all the superintendents and pastors the following letter:

Dear Brethren:

I am writing to call attention to March 28, which is Mission Day in the Sunday School.

Literature for this day has been sent from the Sunday School Board, explaining fully the purpose of the day and giving you a program for the service. If you have not received this literature write Dr. I. J. Van Ness, Nashville, Tenn., immediately and ask him to send you the literature. You will also find the program in the March Teacher.

If you would make this day worth while to your school at least three things are necessary: (1) You must plan for it; (2) you must pray for it; (3) you must work at it.

Begin now to lay your plans for this day. It might be well to call your teachers together and in conference with them, come to some definite conclusion as to what you will try to do. Some of the most successful superintendents advise that the offering be taken up by classes, each class setting a mark for itself, and all working together to swell the receipts as high as possible. Then, when each class has set its mark, put the amounts on the blackboard so that the whole school can see what is being attempted.

Do not forget to pray for the success of the day. The matter we have in hand is a matter for prayer. Never before in the history of our denomination has there been such need for prayer as now. Our mission work is at a crisis. Pray that God will inspire the members of your school to do their duty on this day.

And then work for the success of this day. Lay yourself out for the best there is in you. Put your school, every member of your school on the job for the biggest day you have ever had. There are many schools in the State that are going to give up into the hundreds of dollars on that day. If you cannot reach the hundred mark then do your best, but do not fail to do something.

The Sunday Schools of Mississippi should give at least \$25,000 on this day to home and foreign missions.

Begin now making announcements for this meeting. The Lord is looking to us to do our best.

The Present Blessings.

But its blessings are not confined to the past. Today as ever, the church is the central institution of every community. Granting every criticism which can be brought against it, and still it must be admitted that it has within it the noblest lives, the purest characters and the most devoted servants of the community and State. It is the mother of charitable institutions, the organizer of philanthropic work, the inspirer of political reforms. It calls into being, and maintains and strengthens our educational institutions. It works to build the community and enhances the value of property. It keeps the mightiest themes of the human mind before the thought of men. It nourishes and guides men's hopes for immortal years. More than all others it is the institution that develops in man wholeness and richness of life. It nurtures his noblest impulses to social service. It best prepares him for the responsibilities of citizenship. It enlists his influence on the side of innocence and youth. It is the one institution which is looking to and working for world-righteousness.

The Individual and the Church.

In the light of these facts which center around the institutions of religion it does seem that the rightful claims of Christianity ought to be recognized by every man and woman. Each separate fact stated above becomes an abiding argument why all men should be devout worshippers of the true and living God in His church and loyal and generous supporters of its organized life.

For the sake of its founder, who is Christ; for the sake of its exalted history and service to the world; for the sake of its continued beneficent influence in moulding human society for the right, the church of God commands the financial support as well as the prayers of every true follower of Jesus. No man can come to a full realization of his true self; no man can render his noblest service to the world; no man can leave behind him for the future his noble influence for good, who does not support by his prayers, his money, his life, the church of Jesus Christ. There is no one link that binds man to God; there is not one duty which leads a man to seek the highest welfare of society; there is not one call which can come to him to serve the high, the noble, the pure, that does not urge him to be a true and faithful member of the church and a conscientious supporter of its world-wide work.

Upon this fundamental place which the church has in the life of man and the world, we would base our plea for financial support. It is a claim which we cannot overlook.

HOW MISSISSIPPI STANDS.

W. H. Smith, Cor. Sec'y.

Up to the fifteenth of February Mississippi had sent to the Foreign Mission Board, \$1537. This is almost double what had been sent in at the same date last year. Mississippi is one of the few states that have made such an increase in their contributions. It is a remarkable gain under all the circumstances, and we are hoping that it means that Mississippi will raise her full apportionment of \$42,000 by the last of April. It is exceedingly important that this should be done. If any state falls short of its apportionment, it will mean just that much debt on the Foreign Mission Board. We know that financial conditions are not encouraging in the State but we believe that our Mississippi brethren will meet the situation in a heroic spirit.

The total receipts of the board up to the fifteenth of February were \$175,495. At the same date last year the receipts were \$207,737. This shows a falling off of \$32,242, and leaves \$482,755 of the apportionment of \$658,250 to be raised during the remaining weeks.

The urgency of the situation is very great. Our opportunities, obligations and needs have all been increased by the European war. Out of the turmoil and darkness of these days, God is calling upon us to let the light shine in the dark places. Are we capable of the heroism demanded by the day in which we live?

Missionary Day in the Sunday School, which falls on March 28th is of exceeding importance this year. If properly carried out, it will bring great blessings to all members of the Sunday Schools, both by giving them information and also an opportunity to put their impressions into practice. The cause of home and foreign missions ought to get immense help from the proper observance of the day. It will go a long way toward solving the enlistment problem within the next few years without additional machinery or added cost. But most important just now is the fact that it is easily possible for the offering on Missionary Day to go a long way towards lifting the crushing burden of debt from the Home and Foreign Mission Boards. If all the churches were determined to raise an amount for these two objects at least equal to what they gave last year and then let the offering from the Sunday School be an increase over and above what the church gave last year, it would save the boards from debt. Everybody knows that it would mean heroic work for this to be done, and yet nothing short of this will save the day for our two general boards. How important that we all determine to make the most of it! Let plans be put on foot at once and let us make Missionary Day the greatest day of all the year.

Missionary James C. Quarles, of Montevideo, writes: "The old year departed and the new year dawned with greater encour-

agement for our work here in Montevideo. During the last few months of the year we were gladdened by an increase of interest on the part of a number of people. We have recently received several by experience and on the 30th of December I baptized a man who compelled the archbishop to confess. Leon Andreoli, the man in question, is a native of the Italian Canton of Switzerland. Though a Catholic and a member of an ardent Catholic family, he had read the Bible. Years ago when he came to Montevideo he came under Protestant influence. Here in Montevideo he knew personally the late Archbishop Monsenor Soler, who at one time offered to set Andreoli up in business on condition that he would leave the Protestants. Once he called in to do some work in the archiepiscopal palace, and when the churchman paid the bill, according to the custom of the country, he gave Andreoli's "Peon" a few cents in addition to the bill, and told him to go and take a drink. The humble though valiant Swiss did not lose his opportunity, but severely rebuked the bishop and was surprised that a man who claimed to be a minister of Christ, should encourage a man to take a drink. The bishop attempted an excuse, but finally confessed that he had done wrong. Though Andreoli is poor—a scissors grinder by trade—having a profound knowledge of the Bible and of Christian principles, he will be help to the work here."

MISSISSIPPI COLLEGE NOTES.

Things in college circles are moving on in a most satisfactory way in many respects. Work on the library building has been resumed and will be pushed to completion as rapidly as possible. The contractor assures us that he will have it ready for us by the end of the present session. This will be a great joy to many who will attend commencement. This promises to be one of the most up-to-date library structures in all the country. Not the largest, to be sure, but large enough to accommodate every purpose. This will give the college material equipment sufficient for many years to come. In this building there will be five class rooms, the first floor given entirely to the library use, the second floor will be used for class room work, and the third floor will be arranged into society halls. The Hermaean and Philomathean societies will be domiciled the most comfortably that they have ever been.

Students are having a hard time meeting their finances, but they are showing Spartan courage and bravery and it is believed that the attendance will hold out as well as usual. There have registered this season something like 440 and while some have been compelled to withdraw for various reasons, yet there are many strong fellows who say that they will stick it through let come what may. It is stress like this that brings out the best there is in a youth. It is noteworthy in the history of this institution, how many men who are willing to translate their surplus energy into solid dimes and dollars,

instead of throwing it out in the twirl of a baseball. It is all right to throw the ball, but for those who are hard pressed for funds it seems more profitable to look after the financial side of it.

Dr. Provine, who has been right sick for a fortnight, is able to be out again and will at once set himself to the task of winding up the affairs of the session of 1914-15, which in so many ways has been remarkable. He will also put things in first-class shape for making a good crop on the college farm. Many of the boys are arranging their truck patches which they hope will turn them a few pennies to help out on their finances this spring. It is interesting to note how enthusiastically these young fellows are taking hold of this part of the farm facilities.

Second-term examinations will begin the first of next week. It is the opinion of the faculty that the students are splendidly prepared for the examinations, all of which means that they have done hard studying this term. One policy of the college is to inspire an ambition to hard work and to impress the value of improving the time while they are here.

The loyalty of the student body this year has been most gratifying. This feature has always been noteworthy, but it seems that it has been more manifest this session than usual, possibly because there have been some things to call it more into view.

A. J. AVEN.

RECEIPTS FOR FOREIGN MISSIONS

From May 1, 1914, to February 15, 1915

	Apportionment	1915	1914
Virginia	\$87,000	\$26,110.35	\$33,554.19
Kentucky	50,000	24,537.25	17,257.77
Georgia	90,000	19,569.28	31,604.34
S. Carolina	57,000	18,566.99	24,010.07
N. Carolina	60,000	13,680.49	19,967.16
Missouri	24,000	13,597.68	15,376.53
Alabama	40,000	11,498.73	15,451.92
Mississippi	42,000	8,537.95	4,799.44
Maryland	13,000	8,276.62	8,186.79
Tennessee	36,000	6,504.62	7,929.58
Texas	100,000	5,108.50	11,742.49
Louisiana	12,000	3,669.93	3,235.20
Florida	11,000	1,796.31	2,777.97
Dist. of Col.	5,000	1,495.48	1,852.25
Oklahoma	6,500	1,392.22	1,084.72
Arkansas	12,500	105.76	249.65
Illinois	500	80.49	128.37
New Mexico	1,750	57.49	47.10
Other sources	10,000	891.56	8,502.01
		\$658,250	\$175,495.70
		\$207,737.46	

Dr. Brooks, President Baylor University, says: "I have read with growing interest the book 'Keep My Money,' and desire to urge all lovers of children and missionary work on their behalf to read this book. Particularly is this desirable since the proceeds go to so laudable a purpose."

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR. Jackson
Young People's Leader.

MISS MARY RATLIFF. Raymond
College Correspondent.

MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Let Us Pray.

FRIDAY, MARCH 5.
DR. VICTOR I. MASTERS, EDITORIAL SECRETARY, HOME MISSION BOARD.
"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria."—Acts 1:8.

SATURDAY, MARCH 6.
M. M. WELCH, RECORDING AND OFFICE SECRETARY, HOME MISSION BOARD.
"Yes, I think it is meet as long as I am in this tabernacle to stir you up by putting you in remembrance."—II Peter 1:13.

SUNDAY, MARCH 7.
THE HOME FIELD AND ALL LITERATURE OF HOME MISSION BOARD.
"But the word of God endureth forever and this is the word which by the gospel is preached unto you."—I Peter 1:25.

MONDAY, MARCH 8.
WEEK OF PRAYER FOR HOME MISSIONS.
"I entreat thee also, true yokefellow, help those women which labored with me in the Gospel."—Phil. 4:3.

TUESDAY, MARCH 9.
ARCH C. CREE, ENLISTMENT SECRETARY, HOME MISSION BOARD.
"But what things were gain to me, those I counted loss for Christ."—Phil. 3:7.

WEDNESDAY, MARCH 10.
THE ELEVEN ENLISTMENT WORKERS EMPLOYED BY HOME MISSION BOARD.
"Wherefore we labor, that, whether present or absent, we may be accepted of Him."—II Cor. 5:9.

THURSDAY, MARCH 11.
DR. WESTON BRUNER, SECRETARY OF EVANGELISM, HOME MISSION BOARD.
"And this Gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."—Matt. 24:14.

The new report blanks are in post cards. Sister secretary, all you have to do is to fill out, stick a one-cent stamp on, and mail. Now, won't each one of you see to it that your reports reach this office on time?

As the secretary goes from place to place she often finds it a wise thing to write the following on the black board:

First Quarter (November, December and January)—Foreign Missions.
Second Quarter (February, March and April)—Home Missions.
Third Quarter (May, June and July)—Miscellaneous Matters.
Fourth Quarter (August, September and October)—State Missions.

If all our societies will carry out this plan, we will work in a beautiful harmony. Our fiscal year will begin and end together. Our report to be gotten ready for the W. M. U. of the Southern Baptist Convention, will be no trouble because since that year begins May 1st and ends April 30th, we have merely to put together our reports for the last two quarters of one year and the first two of the next.

News comes from two of our faithful associational superintendents that, owing to ill health they must give up their work.—Mrs. L. L. Tyler, of Lincoln county, and Mrs. W. M. Mathews, of Gulf Coast. Both ex-

press deep regret as they offer their resignation, and both will continue to hold much interest in the work. Sisters, as we ask your prayers for them that if it is His will they may both be speedily restored; we also ask you to pray that the societies in these associations may be guided to find the right leader to fill in the vacancies till the meeting of the associations.

Your secretary is out on the association-to-association campaign still. Last week was given to the southern portion of the State. This and next weeks will be spent in the northern part ending at Flora on March 10. She proposes to be in Crystal Springs on March 11, and Gulfport March 12 and 13, where the campaign ends.

Multiples of Twenty.

Our Miss Mallory has asked that we observe this the twentieth anniversary of the March week of prayer with a thank offering for home missions, by giving in multiples of twenty.

One penny a year for each Sunbeam equals twenty multiplied by one, equals twenty cents each.

Two pennies for each G. A. equals twenty multiplied by two, equals forty cents each.

Two pennies for each R. A. equals twenty multiplied by two, equals forty cents each.

Four pennies a year for each Y. W. A. equals twenty multiplied by four, equals eighty cents each.

Five pennies a year for each W. M. U. equals twenty multiplied by five, equals one dollar each.

If each society in Mississippi, from Sunbeams up to W. M. U.'s, should give in multiples of twenty we would have for our thank offering on this our twentieth anniversary more than \$10,000.

"Jesus came and spake unto them saying all power is given unto me in heaven and on earth. Go ye therefore and teach—" Who? "All nations—" What? "To observe all things whatsoever I have commanded you; and lo I am with you always even unto the end of the world." E. H.

Week of Prayer Literature.

Our week of prayer literature should all have been distributed some time ago. We did not have enough to go round, because of a mistake made in sending us too much of one leaflet and not enough of another. We will send out the rest just as soon as we can secure it from headquarters.

How May We Increase the Interest in the Woman's Missionary Union.

- First. Information.
- Second. Organization.
- Third. Consecration.

The crying needs of the Missionary Union at the present time seem to be larger membership and greater enthusiasm. The increase in the former can be brought about only when each woman is made to feel an individual responsibility for a missionary movement and the enthusiasm will come

only when this same woman attains sufficient information concerning the work to be done in the home, State and foreign fields. That we join a church clothes us with this responsibility though the fact is not impressed upon us as it should be. To a great extent the pastors and teachers are to blame for that. Just take a minute's thought and we will remember that we are called "Missionary Baptists," then what could be plainer than that our proper place is in the Missionary Union? The enthusiasm can only be increased by information. We each have a hobby or hobbies, maybe. Sometimes it's raising chickens; sometimes flowers; often it's cooking, housekeeping fancy work, and occasionally it's raising children! Whatever the hobby is, every scrap of information is greedily sought and eagerly discussed with the other dear souls who are trying to ride the same hobby. Get from two to a dozen women together every afternoon in the week and all these hobbies will be trotted out and ridden to a finish, but let some one say "missions," and a silence falls so tense it can be heard. We shy at that word like a frisky horse at a bug-a-boo. The reason for this is not actual indifference, but because we don't know anything to say. We don't know whether we have one missionary or ten in Asia, whether we have any in Africa, whether there is one mountain school or fifty, or whether we have churches in all the countries in the State.

Now in order to get rid of this state of affairs, we should organize and consecrate ourselves to the work. We must go after members first. Each woman who is already a member of the Union could appoint herself a committee of one and start with the fixed idea of bringing at least one member to the next meeting. Appoint good working presidents and let all pull together. Start an information campaign. Get some object for which to work and hold fast to that. So far as possible give each member something to do. In that way the timid ones are brought out and made to feel that they are necessary parts of the organized whole. Meet often. The "Standard of Excellence" gotten up by the Southern Baptist Convention requires one missionary meeting each month. But there will be very little life in an organization which meets only once a month. Try meeting once a week. If the church is inaccessible to some, meet around at the homes. In that way we can take the Union to the women who are tied at home by small children, sickness or like cares. These meetings can be largely social at some places. Over and above all, work in Christ's name. A spirit of consecration will never fail to bring results. We do not all have to go as foreign missionaries, not even to the frontier. Sometimes it's no further than across the street, or just over the fence to our neighbor's door. It may be a small loaf of bread, a bunch of flowers, a jar of fruit, but remember we have mighty good authority for the giving of even a "cup of water" if given in His name.

MRS. REMBERT C. BUTLER,
Strong River Association.

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Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process. Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

"BILLY" SUNDAY ON "AMUSEMENTS."

For plainness of speech the sermon on "Amusements" that Sunday preached twice in the afternoon to "capacity audiences" has all his other efforts gasping if we except one section of the sermon on "The Devil's Boomerang." The mixed congregations gasped at times as though some one had thrown a bucket of cold water over them. One said, "He's telling too much. There are young people who ought not to know these things." This person evidently does not realize how much young people of today do actually know of life. The applause proved "Billy" hit home.

Beginning at 12:30, Sunday preached for an hour and a half. Then the Tabernacle was emptied and filled again in thirty minutes, and the tireless preacher from the tireless West took his place at the pulpit and preached for another hour and a half.

"TIZ" FOR ACHING, SORE, TIRED FEET

Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.

Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet.

Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any drugstore or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.



We hold up our hands in genuine horror when we hear exposures of vice because, as all of us know, certain sins of society and individuals have enjoyed the protection of a discreet secrecy—a veil of modesty with the efficiency of armor plate. Behind this veil evil has worked practically unhindered.

Sunday does not believe in guarding vice by secrecy. So he proceeded, publicly, to strip the theatre, card-party, and dance, of the illusions, subterfuges, and refuge of lies, behind which they have hidden as loathsome creatures beneath stones and dead leaves.

Sunday tore, ripped, slashed, battered, broke, smashed, gashed, uprooted, exploded, until friends of the institution attacked rose in their wrath and—marched out, while foes of insidious vice and cloaked devilry thundered their approval.

Those who heard "Billy's" arraignment of the evils of theatre, card, dance, know now the sequel of these pleasures, giving soul cursing "recreations."

What they shall do with their new knowledge is not the evangelist's business. He has delivered his soul.

Cutting criticism, keen analysis, biting satire, humiliating caricature; cold, stern judgment; torrential, fiery denunciation; stories pathetic and terrible; gestures and facial contortions that were at times horrible as Sunday spoke of the blighting, damning effects of theatre, cards and the dance—these things made the sermon a thing to be remembered as one remembers a dream, only we know it was not a "dream society" or "dream sins" Sunday was denouncing so fiercely.

This sermon on "Amusements" is so typical and interpretative that we suggest a very careful reading and, if possible, a hearing at close range. For it reveals the inner content of many plays, most card parties, and practically every dance. It also draws a fine line between mere pleasure and recreative pleasure, and it attacks without equivocation or apology certain institutions in favor with the public, classifying the "neutral" Christian as a silent friend of the aggressor. Further, it opens blind eyes, paints in lurid word pictures the consequences sure to follow if the facts—given are ignored. To "Billy" the dance is a direct fruit of passion. The sermon angers and pleases, stimulates and depresses, excites bitterest hate and arouses the warmest friendship; it drives back and leads forward; it condemns and pleads, shouts and coaxes, storms and weeps. Moreover, the sermon blazes and floods, enlightens and shadows the mind. It damns the Satanic destroyer of virtue and the vile seducer of innocence, but seeks to save the probable victim from the pitfalls dug for ignorant youth by breaking the foul net spread by the white slaver; it undermines the kingdom of the devil and builds up the kingdom of Christ; it honors joy, righteousness, purity, the simple soul and the Holy God.—Baptist Commonwealth.

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SUNDAY SCHOOL LESSON

BY A. J. AVEN.

March 14, 1915.
SAUL GAINS HIS KINGDOM.

I Sam. Cap. 11.
Introduction.

Before Saul's departure from Samuel, the old prophet gave him various signs by which he might understand that what he had told him was the express will of God. In addition to these signs all of which came to pass just as Samuel had predicted, God gave him another heart. As with Saul so with every man who would serve in the kingdom of God, conversion is the one condition absolutely necessary. From the moment of this new experience, a new life dawned upon him, and on his return home it was confirmed by the numerous incidents which according to Samuel's predictions, awaited him. "This is what may be called the private inner view of his call." But the people also were given the privilege of choosing their king. This was carried out in the usual way of casting lots. And when the lot fell on Saul, and when he was brought forth and was seen to stand far above any other man in stature, they shouted and said, God save the king.

Lesson Teachings.

Nabash and the People of Jabesh-Gilead.—Nabash seems to have been the name of the king of the Ammonites rather than the name of any individual. The alternative which he dictated to the people of Jabesh of either having their right eyes put out or of serving him was a cruelty which in this day is hard to understand, but when it is understood that the Gadites, descendants of Jacob's seventh son, occupied the territory which had been the home of the Ammonites, it is easier to understand the relentless hatred which the Ammonites cherished toward the people of Jabesh. When men agree to slavery for the sake of peace, they may expect the worst, and so Nabash did about the usual thing in making the rigorous conditions he did.

Sympathy and Action.—This covenant which the men of Jabesh made with Nabash was a violation of the first commandment. All through their course their leaders had made a covenant with God and served Him only, and now they agree to serve Nabash. Sin is a hard master. His wages are terrible, and illustrates the truth that "Tender mercies of the wicked are cruel." This story of Nabash illustrates well the relentless terms which sin imposes. In a drunken spell one may commit an act from which he will never recover, and as a consequence grow from bad to worse. A clerk commits a dishonest act followed up by a course of deceit and double-dealing at last culminates in ruin and disgrace. One act of un-

chastity may lead to a loss of character and to utter darkness. But happy is he who in times of temptation turns from the service of sin and to the service of another Master whose yoke is easy. Taking advantage of the seven days' respite, they publish throughout all Israel the terms of the covenant. When the people of Gibeath of Saul heard it they wept. Sympathy was all right, but it was a time for vigorous action.

Saul the Hero.—While the people were thus bewailing their kinsmen's sore distress, there came a man of faith to roll back the wave of panic. That man was Saul, the newly elected king. "And they told him the tidings of the men of Jabesh." This stirred Saul as nothing had ever done. It seems that it was the first time that he was aroused to real manly action. But it was the hour, the crisis in which he must be tried out. "And the Spirit of God came upon Saul." Now or never. The method which Saul used to stir his people seems rather simple but in those primitive days such was necessary. In the act of cutting to pieces the oxen, Saul struck terror perhaps to his people as he could have done in no other way. But note Saul was chosen of God, and God was leading him, so his methods were blessed of God. At this distance it seemed a bold proclamation, but the boldness of it was the saving clause in it. Audacity is often the best policy. Though Saul's election as king had divine authority the sanction of Samuel and proofs that what had been done at Mizpeh had been ratified in heaven, yet the people were not a unit in accepting him as their king. Knowing the nature of those with whom he had to deal, he quietly pursued the course of an ordinary citizen, but now the time had come for action and he was wise to see it. To see or not to see makes the difference in the power of men. Herein lies the value of wisdom. Note that Saul's long silence had a most wholesome effect; for when he did show his authority, he substantiated it with activities. He chose to refute his opponents by deeds rather than by words. Note preaching is good and is God's own appointed means of spreading His gospel, but the preacher must follow up his words by deeds that have the genuine element of sacrifice in them. Saul's prompt action and signal success aroused the greatest enthusiasm in the people and at once they wanted to put out of the way by death those who had opposed the new king. They thought this a good policy, for the opponents must have been quite considerable. But note the magnanimous spirit, indeed, if

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When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad, you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

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must have been the Spirit of God, for at the beginning of his activities of the battle "the Spirit of God came upon him." Can people who are led and controlled by the Spirit of God show any other than a magnanimous spirit?

Samuel Appears.—As we are thinking how well Saul acted on this occasion, we perceive that an old friend has come on the scene who helps us materially to understand the situation. Yes, he is all the better of Samuel's guidance and prayers. The good old prophet has no jealousy of the man who took his place as head of the nation. But knowing well the fickleness of the people, he is anxious to turn the occasion to account for confirming their feelings and their aims. Seeing how the king has accomplished God as the Author of the victory, he desires to strike while the iron is hot." And so the old prophet suggested that they all go down to "Gilgal and renew the kingdom there." In this work of renewing the kingdom, Samuel renews his resignation, and the people renew their approbation, and so in concurrence with the divine nomination, they made Saul king, making it their own act and deed to submit to him. The result of this was great joy on the part of the people and of Saul. When we do God's will there is joy in the heart as at no other time. The people were glad because they were safe and saved by an arm which they recognized as strong. Saul was glad because he had succeeded in relieving his people and was reaping the "rewards of his humility, of his forbearance, of his courage, and of his activity." Again, the people were proud of their king, because he had shown such magnificent qualities which had marked the beginning of his reign.

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DEATHS

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ELDER E. M. SCHILLING.

All that was mortal of this man of God was laid to rest in the Silver Springs cemetery, Pike county, on Wednesday, the 24th inst. He had been in failing health for several months. The end came at his home in Oykia on Tuesday morning, peacefully, triumphantly. He had made an extraordinary record in the number of people baptized, buried and married at his hands. He did a good work in the ministry and will be sadly missed. Among the chil-

dren left to mourn the going of a dear father is Dr. Chas. H. Schilling, who is the popular pastor of the Abbeville Baptist church, La. Elder A. F. Davis, pastor of the Silver Springs church, conducted the funeral services, assisted by Elders Allmand, Murray and the writer.

I. H. ANDING.

MRS. D. H. SNOW.

Our hearts were made sad on the evening of February 18, 1915, when the invitation came from God to Mrs. D. H. Snow to quit all earthly walks and vocations and enter into rest in the home which Jesus has prepared for those who believe in Him. She cheerfully accepted the invitation and transferred her abode to the spirit world, and loving hands tenderly laid her away in the Gainesville cemetery to await the trumpet call to

come forth into life and immortality. Sister Snow was a member of the Methodist church for forty years, and after a careful study of the New Testament, she united with the Baptist church in 1910, and Brother J. R. McCardle buried her in baptism. Sister Snow leaves a loving husband and four children and a host of friends and relatives to abide her in grief, waiting to join her in that land of no separation.

Her pastor,
A. H. MILLER.

Gainesville, Miss.

BRENT-WALKER.

At the home of the bride's parents, Mr. and Mrs. D. P. Walker, at 10 a. m., Sunday, February 7, 1915, Mr. J. D. Brent and Miss Fannie E. Walker were united in marriage, the bride's pastor officiating. These young people carry with them to

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I. H. ANDING.

Summit, Miss.

NEWS IN THE CIRCLE MARTIN BALL

Pastor R. F. Jennings has resigned at Amarillo, Texas. It is not stated where he will go. He has done fine work at Amarillo.

Evangelist F. D. King recently assisted Pastor H. M. Wharton in Baltimore, Md., in a meeting. There were sixty-six additions to the church.

Dr. R. A. Kimbrough, formerly pastor at Blue Mountain, has resigned at Abilene, Texas, where he has been pastor for two years. His future plans are not revealed.

The citizens of South Carolina will now have an opportunity to vote on statewide prohibition this year. Every Christian should pray for the success of the temperance workers.

Secretary L. B. Warren, of the church building and loan fund of the Home Board, has been called to the pastorate of the First church, Temple, Texas. It is not stated what he will do.

Field Secretary J. R. Jester will make a tour through the Delta in March, visiting the churches in the interest of the Judson Centennial fund. We give a cordial welcome.

In the recent Baltimore campaign by the Home Board evangelists, S. W. Kendrick did the preaching at the Hymdau church, K. Handy, pastor. There were 111 additions—100 by baptism.

Pastor E. K. Cox did the preaching in his meeting at Elizabethton, Tenn., in which there were 107 additions—eighty-six by baptism. The church stood by the pastor in all his efforts.

Dr. J. R. Gunn, of North church, New York City, has accepted the call to the Central church, Nashville, Tenn. He is a native of Georgia, and has held some important pastorates in that State.

Evangelist D. P. Montgomery recently closed a fine meeting at Chico, Texas, in which there were 143 conversions. Nearly all joined the church. He is now in a meeting at Hugo, Okla.

Pastor J. L. Truett has just closed a gracious meeting at Whitewright, Texas. He was assisted by Evangelist Sheehan, the Irish preacher. There were sixty-three additions to the church.

Pastor T. W. Green is succeeding splendidly with his church in Vicksburg. The Sunday School is holding its sessions in the basement, and the main auditorium is practically finished and paid for.

Prof. B. G. Lowrey, of Amarilla, Texas, was one of the speakers on missionary day in the Southwestern Baptist Theological Seminary this month. All Mississippians know how well it was done.

The executive board of the Baptist General Convention of Texas has prevailed on Dr. F. M. McConnell to remain in Texas. He has declined the call to become secretary of the Arkansas Convention Board.

A good working program has been prepared for the State Sunday School Convention at Durant, March 16-18. The railroads grant rates on the certificate plan. The place is centrally located. Do not miss it.

The Central church, Atlanta, Ga., has agreed to allow Pastor Caleb A. Ridley one-half of each year to devote to evangelistic work. The church was not willing to release him entirely. We doubt if that will work well.

Recently Captain Frank M. Wells delivered his lecture, "Jerusalem Under the Turks," at Fort Crockett, Galveston, Texas, and eight soldiers arose and made public declaration of their faith in Christ as a personal Savior.

To us it sounds mighty ugly for one Baptist to use such epithets as "Iars," "boycotters," "pin-headed fellows," "flunks" and "hypocritical Iars," to other Baptists, as much entitled to their opinion as he is. It is not Christlike.

Pastor W. B. McGarity has resigned the care of the church at Belton, Texas. His health has been failing for some time. We trust a rest will recuperate him and he will soon be in the work again, for he is a very efficient workman.

Be sure to send your name to J. E. Sweaney or Rev. J. D. Franks, Durant, Miss., and tell them how many of your school or church will attend the Mississippi Baptist Sunday School Convention, March 16-18. Bring a contribution to help defray the expenses.

Evangelist A. H. Antry recently held a great meeting at Greenwood, Ark., in which there were forty additions to the church—twenty-five by baptism. Pastor John E. Tatum says "He disciples and causes them to be baptized."

Dr. J. M. Frost, of Nashville, commends the Broadway church, Louisville, Ky., for having a special service for the celebration of the Lord's Supper. This has been the custom of churches we have served for twenty years. Am glad others see it.

Recent Fiction

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By a fortunate purchase The Baptist Record secured a big shipment of recent fiction at a very low price. Among these are many of the best sellers. All of them are most interesting stories. We are selling them at our book store at the very low price of 50 cents a copy, and selling them fast. It occurred to us that it would be fair to give our out-of-town customers a chance at these books. Therefore this big list below. If you like good reading and want it cheap, this is your chance. Don't overlook it.

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The Christian—Hall Cain.
The Barrier—Rex Beach.
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The Firing Line—R. W. Chambers.
The Canoe—Irishman A. Chastrian.
The Price She Paid—Phillips.
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The Blue Wall—Richard W. Child.
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The Cradle of the Deep—Jacob Fisher.
The Lion and the Mouse—Hornung.
The Shepherd of the Hills—Harold Bell Wright.
The Happy Family—B. M. Bower.
The Master's Violin—Reed.
The Free Range—Evel Lawrence.
The Hound of the North—Cullum.
The Mistress of Shintone—Barclay.
Their Yesterday—Harold Bell Wright.
The Calling of Dan Mathews—Harold Bell Wright.
The Circuit Rider—Eggleston.
The Blindness of Virtue—Hamilton.
The Squaw Man—Faversham.
The Harvester—G. S. Porter.
Mirabel's Island—Louis Stacy.
Mr. Crews' Career—Churchill.
Miss Gibbie Gault—K. D. Wiggins.
Mary Cary—K. D. Wiggins.
Mystery Tales of Edgar Allen—Adams.
Old Wives for New—Phillips.
Options—O'Henry.
Old Rose and Silver—Reed.
Pilgrims of the Plains—Kate Applington.
Paid in Full—Walter Harding.
Potash and Perimeter—M. Glass.
People of Position—Hyatt.
Queed—H. S. Harrison.
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Rebecca of Sunny Brook Farm—K. D. Wiggins.
Raffles—Hornung.
Rolf in the Woods—E. T. Seton.
Red Pepper Burns—Richmond.
Stop Thief!—Carlyle Moore.
Side Stepping with Shorty—Sewell Ford.
Stover at Yale—Owen Johnson.
St. Elmo—Evans.
Some Ladies in Haste—R. W. Chambers.
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The Call of the Cumberland—Chas. Neville Buck.
The Wild Olive—Anonymous.
The Diary of a Freshman—Flanigan.
The Younger Set—R. W. Chambers.
The Fighting Chance—R. W. Chambers.
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The Adventures of a Modern Man—R. W. Chambers.
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BE BRAVE.

(By a prisoner.)

It has just lately occurred to me since being in prison what real bravery is. What the world seems to think bravery is is actual cowardice. Bravery demands no resenting of an insult. I can now see bravery in Moses, bravery in Daniel, bravery in Jesus Christ.

Moses was actually a coward when he slew that Egyptian. He then fled to the land of Midian and staid there until God saw that he had learned to be brave or until he learned to govern his passion. Numbers 12:1 to 16 shows Moses acting brave when Miriam and Aaron spoke against him because he had married an Ethiopian woman. Moses did not slap Miriam over and grab a deadly weapon and kill Aaron. In other words, he stood still, as he told the children of Israel to do at the Red sea, or in other words, he put his trust in God. So great was the trust that God left heaven above, so to speak, and ordered a conference with Moses, Miriam and Aaron and Moses through the power of God was victorious. I don't want anyone to think that I mean to say all prisoners committed their charges willfully, but some acted in self-defense. Moses turned his other cheek when his adversaries smit him or Moses showed mercy when Aaron and Miriam insulted or tried to insult him. When Saul struck David on one cheek David turned the other cheek also. Oh that many of us could have turned our other cheek. Ah that we could have had the sure mercies of David. Jesus Christ was not a coward and never has taught us to fight or to kill and says through the Holy Ghost that He will not suffer us to be tempted beyond that we can stand. Jesus Christ showed us in Luke 9:53-56 that we should not take vengeance. He assured us that His mission was to save life, and that same rule applies to us. He tells us that vengeance belongs to God. He tells us in Matt. 5:25, to agree with our adversary while we have a chance. Our adversaries may be right and they may be wrong. Regardless of what way it is, we ought to compromise with them to keep them from causing us to get in trouble. Paul in Eph. 4:26-27 says, "Be angry and sin not; neither give place to the devil." That simply means that when we get mad don't fight nor do anything that is wrong, but govern our temper. May heaven help some other prisoner to see this.

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"But, Captain Hawley," said the handsome Miss Plute, coquettishly, "will you love me when I grow old and ugly?"
"My dear Miss Plute," answered the Captain, gallantly, "you may grow older, but you will never grow uglier."

And he wondered why their friendship ceased so suddenly.—Philadelphia Record.

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For it will surely break you sooner or later, no matter what the crop is. Get down to business in 1915 and play safe in the future. Have corn in the crib, meat in the smokehouse, hay and forage in barn or stack, and plenty of vegetables in the home-garden.

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SHANNON, MISS.

We voted in June to build a new church, and began work in July, just before the "war scare," and today we held our first service in the completed building. (We moved into it in January, but it was not completed.) To say that our good pastor and the membership are happy and grateful puts it mildly. The building is 40x64 feet, with a main auditorium, 40x44 feet, and we can put the two front Sunday School rooms into the main auditorium and accommodate fifty people extra. We have three nice Sunday School rooms in the rear, which gives us five Sunday School rooms in all. If you do not believe our teachers and pupils are happy, come to see us, and we will "show you." It is a joy to see the improvement in class work where each class has a room of its own.

The building is brick veneer and cost us about \$3,500 complete, less pews. Of this amount we owe nearly \$700, which we think does extremely well for a small membership.

We are indeed very thankful to our gracious Heavenly Father for His guidance in this work, and we grant unto Him all the honor and glory and offer ourselves anew unto His service. Our committees had the loyal support of the entire membership, and every part of the work was done without any friction or ill will, for which we are thankful. Much credit is due our noble pastor for the lead he took in the building. God bless him. With kindest regards, I am,
Cordially yours,
J. L. ARNOLD.

The late William T. Stead was one of the profoundest thinkers of his day. His death in the sinking Titanic was a loss to the world's visible supply of accomplishment. His book, "The Americanization of the World," formerly \$1.00, is now sold for 35 cents postpaid by The Baptist Record, Jackson, Miss.

A census clerk found that the blank under the heading "Age of father, if living," and "Age of mother, if living," had been filled with the figures 120 and 112. "But your parents were never so old were they?" asked the astonished clerk. "No," was the reply, "but they would have been if livin'."

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PEARL LEAF MISSION RALLY.

The workers in the association-to-association campaign were with us at Mount Olive, February 22 and 23. The workers present from out of the association were: Rev. Zeno Wall, Mrs. J. L. Johnson, Rev. J. R. Carter and Dr. B. L. Lockett. Brother Wall brought a very practical and helpful message Monday night on the opportunities and needs of the world field. Tuesday's conference was devoted principally to a discussion of the plans for financing the kingdom. The women had a very helpful meeting led by Mrs. Johnson. Brother Carter spoke to the workers concerning the orphanage.

It was a special delight to the pastor to have Dr. Lockett speak at his church. It was like the visit of a relative to have this fellow Baylor man with us. Although not many messengers were present on account of the rainy weather, the church was packed Tuesday night with those who were eager to hear the missionary to Africa.

The work at Mount Olive is opening up encouragingly. The Sunday School is growing in interest and attendance. A red and blue contest was started last Sunday. We are hoping to increase the attendance fifty per cent in the next two months. A B. Y. P. U. has been organized and starts off well. We are beginning to think and pray about our foreign mission offerings. The pastor and family are beginning to get acquainted and feel at home in Mississippi.

CHAS. W. ORRICK, Pastor.
Mt. Olive, Miss.

BLEVINS, ARK.

I enjoyed reading The Record sent me. The article headed, "Help Somebody Today," is fine and should cause us to be more active. Brother W. L. McElroy has the right idea of Sunday School work. I am a Mississippian, but left there when I was about seventeen years old and with my father, mother and sisters, came to Arkansas; have been here twenty years, but reading the copy of The Record makes me think of my boyhood days and of my old friends and the school boys and girls of twenty years ago. I am now a Baptist preacher and hope some time to have the pleasure of visiting my own native State.

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CLINTON, Hinds County, MISSISSIPPI

In favorable circumstances population will double every twenty-five years. If you study your Scriptural chronology you will find that when Cain went out to court his wife he was a lusty youth 128 years old. Allowing that there were seven pairs on the earth at the end of the first twelve years and that population will double in twenty-five years, and that Cain was 128 years old when he got his wife, that would have made the then known population of the world 11,970. Allowing that half were females, which proportion holds good throughout the world, that would have made 5,985 buxom damsels from whom old Cain could have chosen a wife good enough to satisfy the most fastidious devotee with matrimonial inclinations. Buzzing in the belfry. Yet a lot of fellows are going to hell because they wonder where Cain got his wife.—"Billy" Sunday.

GRAPE JUICE.

Two Irishmen were among a class that was being drilled in marching tactics. One was new at the business, and, turning to his companion, asked him the meaning of the command, "Halt!"

"Why," said Mike, "when he says

"Halt!" you bring the foot that's on the ground to the side of the foot that's in the air and remain motionless."

The teacher asked Ruth to describe a frog, and she answered, "A frog, teacher, is a big green bug with warts all over it, and it keeps its mouth open all the time, and—and—its always sitting down behind and standing up before."—Public Ledger.

Webster's Blue Back Speller, the one you learned to spell in, is sold by The Baptist Record, Jackson, Miss., for 25 cents postpaid.

A rheumatic old lady had a thermos flask as a Christmas present from her doctor, with instructions how to fill it with hot tea, which the doctor thought would be a comfort to her in the dark, winter mornings. When he inquired after the efficiency of his present, "You can take the silly thing away, doctor," he was told. "The tea inside it may be all right—I haven't tried it—but the bottle's no good at all. I had it to my feet, and they were just like ice all night."—London Inquirer.

You ought to have some envelopes with your name and address printed in the corner. It looks more business like, and if your letter is undeliverable it will come back to you if your address is plainly printed on it. The Baptist Record, Jackson, Miss., will send you, postpaid, 500 business size envelopes with your name and address printed in the upper left hand corner for \$3.00, postpaid. Send wording you desire with your order.

Finds A Cure for Pellagra

All Skin Eruptions Gone. Doctors Now Convinced Mrs. Vaughn is Entirely Well.

Mrs. G. H. Vaughn, Millville, Ark., writes: "There is nothing I ever could do but what I can do it now. There is no sign of skin eruption. One of our local doctors told me that my cure was one of the grandest things that ever happened—not only for me, but for the whole community, to let them know that there is a cure for Pellagra."

"All the doctors that waited on me are convinced that your remedy is a real cure."

There's the true word from a cured patient. If you have Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who fought and conquered the dreadful malady right in the heart of the Pellagra belt in Alabama. The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

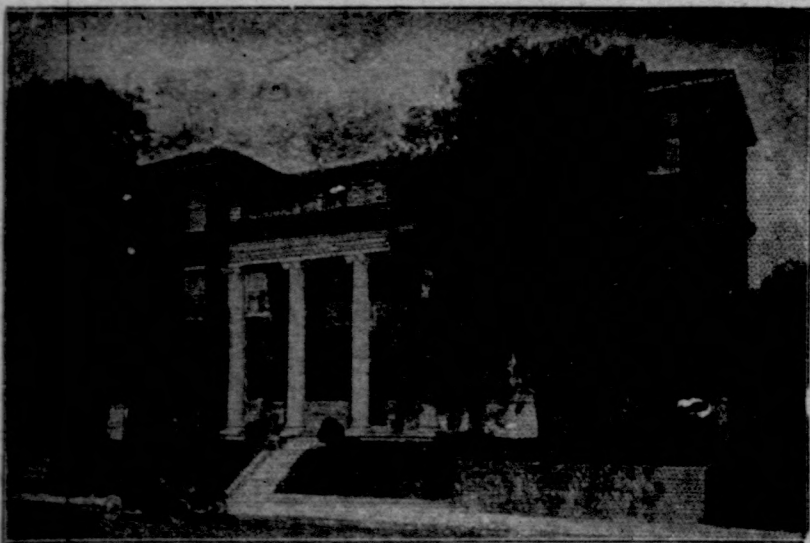
There is hope. Get Baughn's Big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.



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Each With a Message

Points of Information

Many Song Books

are on the market today; some that are beautifully bound and technically edited will never reach a sale of 20,000 copies in their lifetime. People do not want them. The compiler of the "Herald" evidently knows what is desired in Gospel music, as his three previously published books have had a circulation of over 1,500,000 copies up to the time this book goes to press, or in a little less than six years. So far, each successive book has had a heavier sale than its predecessor for the same length of time, and the "New Evangel" and "World Evangel" are selling at high tide as this new book is sent forth. In view of this fact, someone might ask—

Why a New Book?

Not to displace these two popular books, nor because they are not good enough; but many congregations demand a new book about every two years, and new music gives fresh life to the services. Then, too, some of the choicest Gospel songs ever produced have been written within the past two years, and church workers should have access to them. Then again, some are, at this time, calling for a

Smaller Book at a Cheaper Price,

and the "Herald" supplies this demand, because, although it is the popular size (224 pages), yet it is sold at a remarkably low price.

All the Songs are not New

want that kind of a book. That publisher who leaves out the familiar songs and fills his book with his own, or another's new songs in order to promote such new songs, will have his books left on his hands. He may make great claims, but his books just will not sell—too much new music. The "Herald" contains much new music, but not too much—probably 25 songs never before published—but thoroughly tried out; also a number of new songs which have only been used sufficiently to prove their real worth. It contains a large number of popular songs not found in the previous books, a small number of the most valuable songs that were in the "Evangel" and practically all of the invaluable old hymns for which they are noted.

The Large Type

used in the book will, we believe, be appreciated; not so many songs, on this account, but more easily read. Notice the large number of copyright owners and the variety of authors; compare this feature with other books. Above all, give the "Herald" a thorough test and we do not doubt what your verdict will be.

HERE ARE A FEW OF THEM

The Touch of His Hand on Mine
Faith is the Victory
Oh Wonderful Love
My Saviour
Saved by Grace
Nothing Between
Throw Out the Lifeline
No Light There
All Hail Immanuel
Loyalty to Christ
God Will Take Care of You
The Eye of Faith
Working, Watching, Praying
Reapers Are Needed
When I Go Home
His Plan
His Grace is Enough for Me
I Am Resolved
Kept for Jesus
At Calvary
Oh How I Love Him
The Persuasive Voice
The Home of Endless Years
Safe in the Arms of Jesus
Draw Me Nearer
Take Time to Be Holy
Draw Nigh, Immanuel
Love Lifted Me
Able, Willing, Mighty
Love is the Theme
My Heart Keeps Right
Christ Shall Be King
We'll Crown Him King
Since Jesus Came Into My Heart
My Mother's Bible
Saved to the Uttermost
There's Someone Who Cares
Just for Today
When I Get to the End of the Way
Only a Step to Jesus
Come, Great Deliverer, Come
Jesus, I Come
Take the Name of Jesus With You
Near the Cross
Nearer the Cross
To the Work
Tell Me the Old, Old Story

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A SPLENDID BOOK.

There has just come from the press a new song book called "Herald," by Robert H. Coleman, Dallas, Texas, the compiler of "The Evangel," "The New Evangel" and "The World Evangel." The fact that Brother Coleman's former books have had a circulation of 1,500,000 copies in less than six years would indicate that this compiler seems to know what Christian people want in the song book line. This new book contains many new songs in addition to the popular favorites and indispensable old hymns. It will be used in the coming session of the Southern Baptist Convention, which is to meet in Houston in May. The introductory word is written by the compiler's

pastor, Dr. Geo. W. Truett, who is so much loved not only in the South, but in the entire land. It contains 224 pages and is printed in full cloth board binding at \$20.00 per hundred copies, and in manila at \$12.50 per hundred, both round and shaped notes. The book may be found at any Baptist Book House, or sample may be had by sending 20 or 30 cents to the compiler. It is probably known to our readers that Brother Coleman is the business manager of the Baptist Standard, the State denominational paper in Texas.

"Pendleton's Church Manual," the recognized authority, is sold by The Baptist Record, Jackson, Miss., for 25 cents a copy; postage, 5 cents extra.